

THE 123
LOVE of GOD
TO ALL
MANKIND;

IN THE
Glorious work of the Redemption
BY

Jesus Christ our Lord,

Asserted and vindicated by the *Holy Scriptures*,
shewing that we are not under the Law
of Works, but under the Terms and
Tenour of *Grace*.

*For by Grace are ye saved, through Faith; and not of
your selves: It is the Gift of God. Not of works,
lest any Man should boast. Eph. 2. 8. 9.*

*The free gift came upon all Men unto justifica-
tion of Life. Rom. 5. 18.*

By *G. G.* Student in the Holy Scriptures.

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TO THE
READER.

I Do assure thee, in the words of a Christian, that it is not profit that I expect for my pains, but rather the contrary; I by Experience find Persons are too apt to be offended with Truth, and plainness, and many mens Spirits are so exasperated against such as hold forth the Grace of God to all, which is the subject of this Book that if it were in their Powers, they would convince it with Fire and Faggot; so distasteful are the sayings or writings, of those that would take their *Diava*; that is, their selfconceit from them, and when they cannot ward off the downright stroke of Truth they will then set themselves to censure, Slight, and revile those that speak Truth; but great is Truth, and will prevail in spight of the sharp Tongues and Iron teeth of those that oppose it. And Reader I have not pen'd this small piece with any intent to quarrel with any set of Religion, be-

cause I do not know, what some of them do mean, neither am I a Scholar of such a piercing Wit, as some Men count themselves to be, and I cannot expect to know what they mean, because some of themselves do not know.

But I have Writ it, for the benefit of those poor depraved, dejected, and necessitated People, which are almost swallow'd up in a troubled Condition, and brought near to the brink of despair.

And for the setting forth of that rich and amazing Grace, Goodness, and Love of Almighty God to all Mankind, in his Glorious work of their Redemption, by our Lord Jesus Christ; since these points of Scripture have been in my mind, and upon my Spirits, and I have discoursed them with my fellow Creatures, and had thought to have Pen'd them; I have met with such hindrances through the Arguments of some men, and through the means of my own frail Nature, that I had almost resolved to discourse no more about it, neither to have pen'd any thing of it.

But something came again into my Mind, and upon my Spirits, concerning the four
Leprous

Leprous Men, that sate at the entring in of the gate of Samaria; and they said one to another, we do not well, this day is a day of good Tydings, and if we hold our Peace, if we tarry till morning-light, some mischief will come upon us; now therefore come that we may go and tell the Kings Household. *2 Kings Chap. 7, ver. 3. 9.*

Now Reader seeing good Tydings are dangerous to be conceal'd, and these are good Tydings to the necessitated (and who is not necessitated) I will make bold to present to your view, some of these Scriptures which were upon my Spirits, and the meaning of them hath not been shewed to me by any of the Preachers.

And since, I have talked with some eminent Men about this point; and they think they are infallible Truths.

The first place, I shall mention, is in the Mystery of St. Paul. Rom. 11. beginning at the 25 ver. and so on to the End of the Chapter. For I would not brethren, that ye should be Ignorant of this Mystery, lest you should be wise in your own conceits that blindness in part is happened to Israel, untill the fulness of the Gentiles be come in.

and so all Israel shall be saved. For this is my Covenant unto them, when I shall take away their sins, v. 32: God hath concluded them all in unbelief, that he might have mercy upon all.

The Second place, I shall mention to you is the first of *Tim. Chap. 2.* read the first v. And there you will find the Apostle *Pauls* exhortation to his Son *Timothy*: I exhort therefore that first of all, Supplications, and Prayers, Intercessions and giving of thanks be made for all Men: and he gives his reason for it, in the 3. and 4. v. for this is good and acceptable in the sight of God our Saviour, who will have all Men to be saved, and come to the knowledge of the Truth: And in the 6 v. who gave himself a ransom for all, to be testified in due time.

The Third place I shall mention to you is *Heb. Chap. 2 ver. 9.* But we see Jesus who was made a little lower than the Angels, for the suffering of death, Crown'd with Glory and Honour, that he by the Grace of God, might tast Death for every Man.

Rom. 5. 18. Therefore as by the offence of one, Judgement came upon all Men to condemnation; even so by the Righteousness

To the Reader.

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ness of one, the free gift came upon all men unto Justification of Life, read the Chapter wholly. I might mention many more Texts to you but it is no matter, for you will find them in the following Treatise.

And Reader, there was another point that had like to have staid me from penning because I was not a Scholar of that piercing knowledge, as some count themselves, and by that means could not find out all the texts of Scripture, that were requisite to make up this Truth, but it came into my Mind, and upon my Spirits, how it was in our Saviours days, that the Jewish Rabbies and Scribes, and Pharisees, and Priests, had not the knowledge of this Mystery, as the Apostle makes mention of, but those points were revealed to Men, that had not much Learning, and though my Capacity is but mean, I have begun as followeth.

For the more manifesting, or managing those Truths, there are some most vile in all Mens Eyes, and some are so in their own Eyes; but some have their Paintings to shroud their vileness under, yet they are Naked, and open to the Eyes of him with whom we have to do, and for all this God

hath sent a Saviour Jesus, and to all these the Door is opened: wherefore give this little Book the Reading. come; pardon and a part in Heaven and Glory cannot be hurtful to thee: let not thy lust and folly drive thee beyond the Door of Mercy; since it is not Lock'd, nor Bolted up against thee; *Manasse* was a bad Man, and *Magdalen* a bad Woman; to say nothing of the Thief upon the Cross, or the Murderers of Christ, yet they obtained Mercy, Christ willingly received them: And dost thou think that those, once so bad, now they are in Heaven, do repent there, because they left their sins for Christ when they were in the World; I cannot believe but thou thinkest they have verily got the best on't. Why sinner, do thou likewise pray to Almighty God, that he will give thee Grace, and Strength, to leave thy Sins, and that you may put your whole trust in him, and then you need not fear.

Now Reader I will keep you no longer out, begin as followeth.

T H E

THE LOVE of GOD To all Mankind.

GOD hath chosen Poor and despised Men and Tradesmen, to be Ministers of the Gospel, 1 Cor. i. 19. For it is written I will destroy the wisdom of the wise, and will bring to nothing the understanding of the Prudent. v. 27. 28. 29. But God hath chosen the foolish things of the World, to confound the wise; and God hath chosen the weak things of the World to confound the things which are Mighty. And the Base things of the world and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are; that no Flesh should glory in his presence.

The Attributes of God

Are, first his Wisdom, secondly his Justice, thirdly his Power, fourthly his Mercy.

First his Wisdom is known by confounding

ing the Wisdom of the world in the Misteries of the Scriptures : Secondly, his Justice is manifested by ordering in the Law of Moses equal Punishment for sins : Thirdly, his Power is known by the punishing of sins, and setting forth his wonders as in *Egypt* for example : Fourthly, his Mercy is known by dying for sinners, and saving all Men.

His Wisdom, *1 Cor. 1. 26.* for you see your calling Brethren, how that not many wise Men after the Flesh, not many Mighty, not many Noble are called : *ver. 27.* But God hath chosen the foolish things of the World to confound the Wise ; and God hath chosen the weak things of the World to confound the things which are Mighty : *ver. 28.* And Base things of the World, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are, *ver. 29.* That no Flesh should glory in his presence.

Secondly his Justice, *Exo. 21. v. 12.* he that smiteth a Man so that he dye, shall be surely put to death, *ver. 24.* Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot ; and throughout *Exodus* and *Deuteronomy*. Thirdly

Thirdly, his Power, *Exo. Chap 8, 9, 10.* and on, concerning the Plagues of *Egypt.*

Fourthly, his Mercy, *Rom. 11 v. 25. 26. 27.* for I would not Brethren, that you should be ignorant of this Myſtery, leſt ye ſhould be wiſe in your own conceits, that Blindneſs in part is happened to Iſrael, untill the fulneſs of the Gentiles be come in, ſo all Iſrael ſhall be ſaved, as it is written, there ſhall come out of Sion the deliverer, and ſhall turn away the ungodlineſs from Jacob, for this is my Covenant unto them, when I ſhall take away their ſins.

As concerning the Goſpel, they are enemies for your ſakes ; but as touching the Election, they are beloved for the Fathers ſake, for the Gifts and calling of God, are without Repentance, for as ye in times paſt have not believed God, ye now have obtained Mercy through their unbelief ; even ſo have theſe alſo, now not believed God, that through your Mercy, they alſo may obtain Mercy, *v. 32.* for God hath concluded them all in unbelief, that he might have Mercy upon all,

The Apoſtle cryeth out, as aſtoniſhed with this wonderful Wiſdom of God when
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he findeth Mercy is to all Men, and all saved, as he declares to us in the next four verses; O the depth of the riches both of the Wisdom, and Knowledge of God, how unsearchable are his Judgements, and his ways past finding out. For who hath known the mind of the Lord, or who hath been his Counsellour: or who hath given first to him, and it shall be recompensed to him again, for of him, and through him, and to him, are all things, to whom be Glory for ever Amen.

Now look in the *1 Tim. 2 Chap. 3, 4. v.* there you will find these words; for this is good and acceptable in the sight of God our Saviour who will have all Men to be saved, and to come unto the knowledge of the Truth, and in the Sixt *v.* of the same *Chap.* who gave himself a ransom for all, to be testified in due time. Read in *Hosea* about *Ephraim*, and other Scriptures about the promises, and all saved. *Gal. 3. v. 8.* And the Scripture foreseeing that God would justify the Heathen through Faith Preached before the Gospel unto Abraham, saying, in thee shall all Nations be blessed *v. 18.* For if the inheritance be of the Law, it is

no more of promise, but God, gave it freely to Abraham by promise 1 *Tim.* 2 *Chap.* to v. 8. *Gen.* 28. 14. And thy seed shall be as the dust of the Earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South; and in thee and thy Seed, shall all the Families of the Earth be Blessed: This was made without any Condition on our parts, and the Salvation of unbelieving and sinful *Israel*, shews it in *Rom.* 11 v. 25. for I would not Brethren, that ye should be ignorant of this Mystery, lest you should be wise in your own conceits; that blindness in part is happened to *Israel*, untill the fulness of the Gentiles be come in; v. 26. and so shall all *Israel* be saved, as it written, there shall come out of *Sion*, the deliverer, and shall turn away the ungodliness from *Jacob*; for this is my Covenant unto them, when I shall take away their Sins; *Eze.* 16. *Sodom* and *Samaria*, and *Jerusalem* *Isaiah* 40. 1, 2. *Jerusalem* provoked *Ephraim*, throughout *Hosea*; in *Jere.* 31. 1. I will be the God of all the Families of *Israel*, and they shall be my People: Unbelief doth not hinder it as appears in the 2 *Tim.* 4. v. 6. *Rom* 11. 25. 26. where the
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enemies of the Gospel, and elected and beloved, *Isa.* 40. 1, 2. Comfort given for sins committed, which cannot be taken in any other sence, because in that was it said, the iniquity of *Jerusalem* is pardoned.

You find in *Hosea* that *Ephraim* was *Idolators, Whoremongers, Liers, Proud,* and provoked exceedingly, in so much, that he threatned to be unto them as a Bear that is bereaved of her whelps, and will rent the Caul of their heart *Hos.* 13. 8. yet for all this mention'd in *Jeremiah*, I will be the God of all the Families of *Israel*, and in *Jer.* 31. 20. *Ephraim* is my dear Son, a pleasant Child, for since I spoke against him, I do earnestly remember him still, therefore my bowels are troubled, for I will surely have mercy on him, saith the Lord. See worm *Jacob*; *Isa.* 41. 14. fear not thou worm *Jacob*, and ye men of *Israel*; I will help thee saith the Lord, and thy Redeemer the holy one of *Israel*; *Rom.* 14. 8. Whether we live, we live unto the Lord, or whether we die, we die unto the Lord, whether we live or die, we are the Lords, joyn *Isa.* 40. 12. v. and the sentence, with *Rom.* 11. 32. with the 2 *Tim.* 2. 3, 4. Who hath measur-

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ed the Water, in the hollow of his hand,
and meeted out Heaven with a span ; and
Comprehended the dust of the Earth in a
measure, and weighed the Mountains in
scales, and the hills in a ballance.

Who hath Directed the Spirit of the Lord,
or who being his Counsellor hath taught
him; with whom took he Counsel, and who
instructed and taught him in the path of
Judgement, and taught him knowledge, and
shewed to him the way of understanding.

Behold the Nations are as a drop of a
Bucket, and are counted as the small dust of
the ballance, behold he taketh up the Iss,
as a very small thing ; and *Lebanon*, is not
sufficient to burn, neither the beasts suffi-
cient for a burnt offering, all Nations are
before him as nothing, and they are count-
ed to him, less than nothing, and vanity.

Rom. 11. 32. For God hath concluded
them all in unbelief, that he might have
Mercy upon all : This verse is joyned with
the verses in Jeremiah, which are before it,
and now joyn them and this with the *1 Tim.*
Chap. 2. v. 3, 4. For this is good and accep-
table in the sight of God, our Saviour, who
will

will have all men to be saved, and come to the knowledge of the Truth.

Now joyn these three places together, and then you may see Gods Power, and Conclusion, and will, and you see his Power is sufficient; and the Scriptures declare, that God will have all to be saved, and the gain-sayers cannot hinder it.

But we see Jesus Crowned with Glory, and honour, which was made a little inferior, to the Angels, through the sufferings of Death, that by Gods Grace, he might tast Death, for every Man.

There be three Rules for Uniting the Scriptures in sense, one with another, first that the Children of the Flesh, and the Children of the Promise, are the same Persons: Prove but the Salvation of all Men, and the Children of the Flesh, and the Children of the Promise are the same Persons, 1 Cor. 15. 22. for as in Adam all died, so even in Christ shall all be made alive.

1 Tim. 2. v. 3, 4. For this is good and acceptable in the sight of God our Saviour, Who will have all Men to be saved and come to the knowledge of the Truth.

Rom. 5, 18 Therefore as by the offence of

of one, Judgement came upon all Men to
 Condemnation, even so by the Righteous-
 ness of one, the Free gift came upon all Men
 unto Justification of Life.

Acts 3. 21. Whom the Heaven must
 receive, untill the times of Restitution of
 all things, which God hath spoken by the
 mouth of all his Holy Prophets, since the
 world began. *Gen.* 28. 14. And thy Seed
 shall be as the dust of the Earth; and
 thou shalt Spread abroad to the West, and
 to the East, and to the North, and to
 the South; and in thee and thy Seed,
 shall all the Families of the Earth be
 Blessed,

2 *Cor.* 5. 16. Wherefore henceforth,
 know we no Man after the Flesh, yea,
 though we have known Christ after the
 Flesh, yet now henceforth, know we him
 no more.

2. Notwithstanding the plainness of the a-
 foregoing Texts; I do confess that by Faith
 in Jesus Christ alone, even the just ought to
 hope for Eternal Life, as is plain from that
 of *Gal.* 3. 11. The just shall live by Faith :

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And I humbly conceive that the sense of that Text is ; That the Justest of Men cannot pretend to claim the Eternal Life as a reward of his Justice, but that Eternal Life and Faith are freely given to the just. But yet this must not be yet understood, as if eternal Life might not be freely given by our Great God to Millions that are incapable of Justice and Faith too. Else what shall become of such as know little of Justice, as we define it, and nothing at all of Faith, as having not to this day once heard of the Name of Jesus, Of the Infants of either Infidels or Christians, that are not capable of Reason or Faith, who can presume to judge peremptorily ? That they shall not partake of that infinite Mercy, whose extent no Man's imagination can reach, is a hard saying : since it is said, every good and perfect gift cometh from above, and cometh down from the Father of Lights. And the free Gift came upon all Men unto justification of Life. *James. 1. 17. Rom. 5. 18.* for without me you can do nothing, *John 15. 5.*

How far that part of *Heb. 8. 11.* For all shall know him, from the least to the greatest of

of them: for I will be merciful to their unrighteousness, and will remember their sins and iniquities no more, may reach such as I have mentioned before, I will leave to the Judgment of Divines. As also that of Ezek. 31. 12, 13, 14. Thus saith the Lord God, Behold O my People, I will open your Graves, and cause you to come out of your Graves, and bring you into the Land of Israel, and ye shall know that I am the Lord: When I have opened your Graves, O my People! and brought you up out of your Graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own Land; then ye shall know that I the Lord have spoken it, and performed it, saith the Lord.

Of the Scriptures as all acknowledge, some are Historical, some Prophetical, some Metaphorical, and expressed in other Figures, and some so Mystical that I dare not pretend to explain them clearly; because to you it is given to know the Mysteries of the Kingdom of Heaven (meaning the Apostles) but to them it is not given. Matt. 13. 11. But without Parables spake he not unto them Mar. 4. 14.

Thirdly, That the Scripture speaks by
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the way of Manifestation, as if we had free will when we have it not, whereby he confounds the Wisdom of the World, neither wishing Men to be good, nor commanding Men to be good, nor punishing Sin, nor threatening everlasting Fire, argues Free-will, either in Faith or good works.

As for Example ; O that *Israel* had harkened unto me. *Isa.* 48. 18. Whereas there is no Command in Scripture, but the contrary evil shall be, nor laying the blame nor charging of us to be the Cause of our own destruction. O *Israel* thou hast destroyed thy self. *Hos.* 13. 9. So *Pharaoh* hardned his heart, but could not avoid it.

Everlasting Fire is threatned against uncharitableness ; as in the parable of the Goats and Sheep. But who hath been more uncharitable to Christs Friends, than blind Zealous *Israel* ; yet the enemies of the Gospel, and elected, and beloved *Rom.* 11. and all saved. *Rom.* 9. So all Men are saved by a free Gift and Grace.

Christ wept on *Jerusalem*, and saith, O
Jeru-

Jerusalem, Jerusalem, thou that killest the Prophets; and how would I have gathered you as a hen gathereth her chickens, and ye would not. *Luke 13. 34.* Christ would not, at that time give them Faith, then they would not have Crucified him, and they would not be gathered because they could not.

Now there are positive Scriptures against free will, the ways of Man are not in himself, it is not in Man. *Jere. 10. 23. Jer. 13. 23.* Can the *Ethiopian* change his Skin, or the *Leopard* his Spots. This custom of Sin is charged upon all *Israel*, O *Israel* thou hast destroyed thy self; and who is not accustomed to sin.

If the Prophet be deceived, I the Lord have deceived that Prophet, and I will cut him off *Ezek. 14. 9.* The whole verse runs thus. And if the Prophet be deceived, when he hath spoken a thing, I the Lord have deceived that Prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my People *Israel*.

Objection.

When the Scripture saith all Men, it
B 3 means

means only such, as believe, and good Men that have Faith.

Answer.

Rom. 11. 28. As concerning the Gospel they are enemies for you sakes, but as touching the Election, they are beloved, for the Fathers sake: Now for sinners, among them, such as die in unbelief, and are enemies to the Gospel, are the greatest sinners, yet these *Jews* were conceited to be righteous, above others, their Zeal was real to God, but not according to knowledge, the same are many such now.

Objection.

If all men be saved, it will make the World as wicked as the Devil, and corrupt nature can make it.

Answer.

What Consequence Men draw from the Scripture, proves them not to be false, this *Objection* shews by answering there is a God. Where God gives his Grace they will Love him the more for his mercies sake, which is our reasonable service. *Rom. 12. 1.* therefore it is Grace that makes Men good, and the want of Grace that makes Men evil, *Demas* for want of Grace, Loved this present world,

world, and forsook *Paul*; if I do not allow all Men to be saved, I allow then of Free-will, then I have more reason to be angry, and revenge the injuries of my Neighbours; therefore the doctrine of free will, may be made a means of uncharitableness, the doctrine of free will and Hell fire, is often a means for men to despair, and destroy themselves; which the Doctrine of Salvation to all Men cannot be made a means of. They who want Grace, neither if you preach Hell fire to them, or the Salvation of all Men, it signifies nothing.

Objection.

The Power of God which bringeth Salvation, hath appear'd to all Men.

Answer.

It doth appear outwardly, but not inwardly to all Men, for the *Jews* have not Faith, neither can they have it, untill the fulness of the *Gentiles* be come in, as it is written, blindness in part is happened to *Israel*, till the fulness of the *Gentiles* be come in. *Rom.* 11. 25.

Objection.

All Men may have Faith if they seek after it.

Answer.

If you are sure of your Salvation and shew it by your works, of Love and Charity, you may thank God for it, but the *Jews* cannot have it.

Objection.

Salvation cannot be to all Men because it is said in *Rom. 9. 13.* as it is written, *Jacob* have I Loved, and *Esau* have I hated, and this was done before they were born, the one Elected to Eternal Life ; and the other reprobated to Eternal Death, and this at the meer will and pleasure of God.

Answer.

I know it is concluded from this Text that *Esau* was damned, but this is but men's rashness, and Presumption, there is not the least Syllable, in the word of God that I know of, for Persons to ground such belief, or whence to draw such a dreadful Conclusion, that *Esau* should be damned Eternally; Love and Hatred may in this Text, be with respect to temporal Blessings ; so *Esau* may be said to be hated, and *Jacob* Loved because to *Jacob* was given the Fruitful Land of *Canaan*, and to *Esau* the barren Country of Mount

Seare ;

Seare ; or Love and Hatred may be with respect to Christ, the promised seed ; so *Jacob* was separated or sanctify'd to be the fore-father of Christ, according to the Flesh, and *Esau* rejected, and so was but a common and prophane Person : now this was one end of Circumcision, to distinguish the Family of whom Christ should be Born, and to keep that People, of whom the Messia was to come, unmixt from the Idolatrous Nation ; now *Esau* very justly lost his Blessing, for selling his Birth-right at so base a price, for *Esau* being the Elder, of right the Blessing did belong to him, but he undervaluing of it sold it to his Brother : So that now the Blessing as well as the Birth-right was his Brothers ; and so after *Isaac* had Blessed *Jacob*, *Esau* could by no means cause his Father to repent, or reverse his Blessing, though he sought it carefully with Tears. *Heb. 12. 17.* but said *Gen. 27. 33.* I have Blessed him and he shall be Blessed ; he could not call it again, yet this rejection, as to his being the Person from whom the Messia should come, or with respect to temporal Blessings, gives no one ground to aver that he was reprobated.

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In respect to the Salvation of his Soul, or this word might be spoken with regard to what they would do in time, God certainly knew what *Esau* would do in time, and thereby might shew what would in time be done to him, or rather with respect to the works of the Flesh, and the Spirit, *Esau* being the type of the one, and *Jacob* of the other ; so the works of the Spirit, are pleasing to God, and always beloved of him, and so the works of the Flesh are abominable to him ; so these two may be but types, as *Sarah* is said to be of the Gospel, and *Agar* of the Law, and *Jacob* and *Ishmael* types of the Second Covenant. *Gal.* 4. 20. to 31.

Besides it were plain, that it is not *Jacob* and *Esau* personally to be understood in this Text, but two distinct Nations or People, which should proceed from them, as may appear if you Read *Gen.* 25. 23. *Rebecca* being with Child, and finding a strange struggling in her Womb, went to inquire of the Lord, and received this Answer, Nations are in thy Womb, and two manner of People shall be separated from thy bowels, and the Elder shall serve the younger, and one People shall be stronger than the other People

ple ; you see the Lord, did not tell this good and Godly Mother, that one of those she went withall should be damn'd to all Eternity ; but speaks of them as two Heads of two Nations: for we do not find these words the Elder shall serve the younger, ever fulfilled in *Jacob* and *Esau* personally, where do you find that *Esau* was subservient to *Jacob*, but rather the contrary, *Jacob* calling *Esau* Lord ; for this Text speaks not of single Persons, but of Nations, and the Love and Hatred, there spoken is National, as you may see by comparing this verse with *Obadiab*, and *Psa.* 44. 4. where the *Edomites* are called *Esau*, and the *Jews* *Jacob*, and the cause why the Lord hated the Posterity of *Esau*, was for their wickedness, and enmity against the *Israelites* the seed of *Jacob.* *v.* 1. to *v.* 12. and to *Mal.* 1. *v.* 2, 3, 4. I Loved *Jacob* and hated *Esau*, and laid his Mountains wast ; but this could not be before *Esau* was Born, or had Mountains to lay wast, that so it could not be here a personal hatred ; for it is plain that what is here said, is upon a National account, now for the better understanding this. *Rom.* 9. we must take notice, what was the main thing the Apostle was

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 tice, what was the main thing the Apostle
 was

was carrying on ; now the main thing he was upon, was to maintain absolute and personal Election, and reprobation: this was not the way to convince the *Jews* of their sins, in rejecting and Crucifying the Lord of Life and Glory ; and their slighting the Gospel, for this would have been the establishing of them in their error, of being the only elect People in the World, because *Abrahams* seed, to whom the promise was first made ; and therefore their state safe enough, though they did not believe in Christ. Mr. *Love* day page 224, it is known for a truth that there was no People under Heaven, more cordially principled in Personal Election, than they: They took all but themselves to be reprobated, and forbade the Gospel to be preached to the Gentiles, that they might be saved 1. *Thes.* 2. 16. The Jews the Elder Brother could not bear to see the kindness shewed by their Father to the Prodigal, *Luk.* 15. nay *Peter* himself greatly questioned his Lawfulness of going to preach to the *Gentiles*, till convinc'd of it, by a Vision from Heaven. *Acts.* 10. and when *Peter* came to *Jerusalem*, they contended with him about his

his going, and conversing with the Gentiles
Acts. 11. 1, 2. Yea and for some time after
the Death of *Stephen*, many Preached the
word of God, to none but the *Jews* only; it
appears that notwithstanding *Christ* had
given a Commission to Preach the Gospel
to the whole world, yet they were ignorant
of the calling of the *Gentiles* to partake of
Mercy through *Christ*: Now if the *Jews*
had understood that personal Election, and
reprobation had been the thing *Paul* was a-
bout to prove, they never would have
quarrelled with him about it; for they believ-
ed, that if any People in the world was be-
loved of God, it must needs be themselves;
for they above all others were chosen to be
a peculiar People, and beloved for their Fa-
thers sake, and unto them pertained the a-
doption, and the Glory, and the Covenant.
But this was not the point, but the great
controversy betwixt *Paul* and the *Jewish*
Rabbies, was about the Term of Justificati-
on, whether by the Law, or by Faith, or on
what account the sinners might be justified,
and saved; and was the Person of whom
the Blessing belonged: Now the Apostles
business is to assert and maintain Justifica-
tion

tion and Salvation to come by Christ alone, without the works of the Law, and that were an absolute necessity in believing in Christ, where God hath afforded means, by the *Jews*, as well as the *Gentiles*, which will appear if you look in *Rom.* 9. 30. *Ephe.* 2. 9. He shews that a Man is not justified by the works of the Law, but by Faith; and this proves from the Example of *Abraham*, who was not justified himself by works, but by Faith: and though the *Jews* boasted much of their being *Abraham's* seed, yet he tells them, *Abraham's* seed was many, one by *Agur*, and one by *Sarah*, now if the promise was made to *Abraham's* Natural seed, then *Ishmael*, as well as *Isaac*, and *Esau* as well as *Jacob*, had inherited the promise, but the promise was not made to seeds, which seed was those that believed, and walked in the steps of *Abraham* *Rom.* 4. 12. These whether *Jews* or *Gentiles*, were truly and only to be the reputed Children of *Abraham* *Gal.* 3. 7. and heirs of the promise: So that it is neither Birth, nor works, was preferred by God, nor any thing should be challenged by Birth or works, but only through Faith in Christ, and so the Elder serve the younger,

er, that is the *Jews*, the Elder which seek Salvation by the works of the Law, or according to the Flesh, shall not have it, but the *Gentiles* the Younger who seek Salvation by the free Grace of God, through Faith in Christ, shall have it *Rom. 9. 33.* So that this Text proves not what you or some bring it for; neither doth it prove reprobation, neither can you fairly understand it of such a Love, or Hatred as to prove either Persons or Parties, are saved or damned: much less doth it prove that God hates any Personally considering as they are sinners in *Adam.*

Objection.

But saith the Scriptures Christ came not to be Ministered unto, but to Minister and to give his Life a ransom for many. Surely he that gave his Life a ransom for many, shed his Blood for many; Did not die for all.

Answer.

What would you have these Scriptures prove, I grant, Christ died for many, for his Church, for his Elect, for his Saints, and Sheep, yet it doth not prove, that he died for none else; that it is contrary to Scripture

ture, Reason and Sense, for no Scripture saith, that he died for none but such ; and I may as well prove, from *Gal. 2. 20.* that Christ lov'd only *St. Paul*, because he saith that Christ Loved him, as you can prove from this Text, that Christ died only for Saints.

Objection.

If Christ had died for all, he would have prayed for all, *Joh. 17. 9.* you have these words, I Pray for them, I Pray not for the World, some take this place, as if Christ had said, I am so far from dying for *Adams* Posterity, that I will not so much as Pray as Mediatour for any, but those thou hast given me.

Answer. Could it be proved that Christ did not Pray for all, because no Scripture saith, Christ did not die for those he did not Pray for: see Scripture Redemption freed from restraint Page 75, and Doct. *Holmes* in many things, yet upon *John 3.* Page 15 says, when Men urge that Argument out of *Joh. 17. 9.* Christ Prayed not for the World; therefore he Prayed not for the World, the

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consequence may be accepted, upon many good reasons, for though Christ did not Pray for the World, yet he might pray for the World.

First, Paying is giving satisfaction, Praying solicites God's Mercy.

Secondly, Praying containeth a Preparation of the Plaister necessary for Mans Salvation : Praying is the means of applying the remedy to the Malady.

Thirdly, Paying satisfaction belongs to the common Nature of Man, which Christ assumed, Praying a special Priviledge vouchsafed to such Persons only as the Father hath given to his Son : Thus you see one of the antient Writers against you in this.

But what if Christ did not Pray for the world in this 9th v. doth it therefore follow that he did not pray for the World at all? Christ being just now taking his leave of the world, and about to be taken from his Faithfull and true followers, and to leave them as Sheep amongst wolves, doth therefore most earnestly, recommend them to his Father, and from v. 6. to v. 19. makes mention of his Disciples only, and then v.

Consideration of the World. C. ii. 20. 21.

20. 21. Prays for all those that should believe on him, through their words; and v. 21. 22. Prays for all the world, that they might have belief and knowledge of him. Christ made Intercession for Transgressors, *Isa.* 53. 12. and Prayed for his enemies: for those that crucified him, that they might be forgiven. *Luk.* 23. 34. And also commanded us to pray for our enemies, for them that persecute us. *Mat.* 5. 44. therefore for the World Christ Prayed as is evident.

It is to be observed that the first Sermon which the Apostles Preached after the Ascension of Christ, was preached to the very worst of sinners, even to those that were murderers of Jesus Christ. *Acts.* 2. 23. For this is part of the Sermon; ye took him and by wicked Hands have crucified and slain him; yea, the next Sermon, and so to the next to that, Preached to the self same murderers, to the end that they might be saved. *Acts.* 3. 14, 15, 16. *Chap.* 4. 10. *Chap.* 5. 30. But I will return to the first Sermon, which was Preached to these *Jerusalem* sinners, by which will be manifest more than great Grace, if it be duely considered.

for after that *Peter* and the rest of the A-
 postles had in their Exhortations perswaded
 these wretches to believe, that they had kill-
 ed the Prince of Life, and after they had du-
 ly fallen under the guilt of the murther, say-
 ing Men and Brethren, what shall we do to
 be saved ; he replies by a universal tender-
 ness to them all in general, considering them
 as Christs killers, that if they were sorry for
 what they had done, and would be baptized
 for remission of their sins in his name, they
 should receive the gift of the Holy Ghost,
Acts. 2. 38. This he said unto them all,
 though he knew they were such sinners,
 yea, he said unto them, without the least
 equivique or stop, or pause of Spirit; as whether
 he had best say so or no; nay so far was *Peter*,
 from making an objection against one of
 them, that by a particular case in his Ex-
 hortation, he endeavours that not one of
 them may escape their Salvation ; repent,
 says he, and be baptized every one of you.
 Shut out never a one of you, for I am
 commanded by my Lord, to deal with you
 as it were one by one, by the word of his
 Salvation, but truly speaks he so particu-
 larly, and there was reason for it ; the Peo-

ple with whom the Apostles were now to deal, as they were murtherers of our Lord, and to be charged in general with his Blood, so they had their various and particular Acts of villany in the guilt thereof, now being upon their Conscience; and the guilt of these their various and particular Acts of Wick- edness could not perhaps be Preached to a removeal thereof, by this particular applica- tion repent every one of you in his name for the remission of sins, and you shall every one of you receive the Gift of the Holy Ghost.

Objection.

But I was one of them that did bear false Witness against him, is there Grace for me?

Peter answers, every one of you.

Objection.

I was one that cryed out, Crucifie him Crucifie him, and desired that *Barrabas* the murtherer might live, rather than he, what will become of me?

Peter Answers, I am to Preach Repen- tance and Remission of sins to every one of you.

Objection.

But I was one of them that did spit in h

Face when he stood before his accusers; I also was one that mocked him when he hanged on the Tree, is there room for me?

Peter Answers, for every one of you.

Objection.

But I was one of them, in his Extreame-ry, that said, give him Gall and Vinegar to drink; why may not I expect the same, when anguish, and guilt is upon me?

Peter Answers, Repent of this wickedness, and there is Remission of sins for every one of you.

Objection.

But I railed at him, and reviled him, and hated him, I rejoyced to see him mocked by others; can there be hopes for me?

Peter, Answers, there is for every one of you; Repent and be Baptized every one of you, in the Name of *Jesus Christ*, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost.

O what a blessed, every one of you, is here, how willing was *Peter*, and the Lord *Jesus* by his Ministers to catch the murderers with the word of the Gospel, that they might be made monuments of the Grace of God; how unwilling (I say,) was he,

that any of these should escape the hands of his mercy, what unamazing wonder is it, to think above all the World, and above every body in it, these should have the first offer of Mercy, and be saved?

Objection.

There are some that hold, where it is said, that Christ died for all the World, it is meant of the Elect, or some part of all.

Answer.

Grant that the word World signifieth some part of the World, but where do you find the Elect called the World, in opposition to those that are enemies and strangers unto God, but it is rather part of the World.

Reconciliation signifieth a making those friends that were before at variance; now how can it be said, that God was in Christ reconciling to himself those, with whom he is not, nor ever was Offended, nay, he was so far from being Offended with them, that he Loved them, with such a Love, that he did absolutely purpose from the Fall, which was long before the coming of Christ in the Flesh, to confer eternal Life upon them. Besides the Apostle is not there speaking

speaking of any inward act of God, upon the Souls of Persons, whereby they are brought to believe in Christ, whereby they come to witness their Peace with God, being justified by Faith. We have Peace with God; but he is there speaking of the Tenor of the Gospel, the word of reconciliation which was committed to him, and whereof he was a Minister, and tells them, that God was in Christ, reconciling the World to himself, the quarrel began in *Adam*: Sin was that which set God, and Man at variance, *Isa.* 49. 1. But now the Lord being minded to take whole *Adam* into Grace and Favour, and to a universal Covenant of Peace, was pleased to appear in Christ, that those that were strangers and a far off, might be made near, yea, the Sons of God, and I will give Scripture, that is far from such Objections. It is *1 John* 2. 2. he is a propitiation for our Sins, and not for ours only, but for the Sins of the whole World; Here you plainly see that Christ is a propitiation for the whole World, therefore must needs die for all: Now these words were spoken to streng-

then the Faith of those that through the subtilty of Satan, and prevailing Temptations were fallen or should fall into Sin, and thereby raise doubts in their Spirits, whether Christ died for them, or was a propitiation for their Sins or not : now the Apostle, to remove all doubts, and fears out of their minds, tells them not, that he did die for some few particular Men only, which might have augmented their fears, but was a propitiation for the Sins of the whole World, now this will greatly add to the comfort, and put new life into a sorrowful Soul, tempted and cast down, under the sense of Sin, thinking that Jesus Christ is a propitiation for their Sins, being the propitiation for the Sins of the whole World. But pray tell me what it could add to the comfort of those to whom *John* wrote this Epistle, who were weak in Faith, to tell them, that Christ was a Propitiation for the Sins of all his Elect ones, for some few particular Men ; but a great many, yea, the far greater Number shall have no part with Christ, but shall be Damned.

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Would not such Doctrine rather augment the fear, than the comfort? would not they be ready to say, ah!! then I fear I am none of those, that Christ is a Propitiation for? Therefore the Apostle puts the matter out of all doubt by telling, that Christ's Death became a Propitiation, or made a full Attonement for the Sins of all Men, without excepting so much as one Person in the whole World. That Christ died for all, I prove, from, *1 Tim. 2. 6.* Who gave himself a Ransom for all, to be Testified in due time; if you look back to the context of this Verse, you will find *Paul* exhorting his Son *Timothy*, that Prayers and Supplications shall be made for all Men, tells him, that so to do was good, and acceptable in the sight of God, to Pray for all, he lays this down for his ground, that God will have all Men to be Saved, and for a farther consideration, this is the will of God, that all Men without exception, shall be Saved: he gives this Reason for it, that Christ Jesus gave himself a Ransom for all, the Apostle argues, if one died for all, then were all dead, but one died for all, therefore all are dead;

dead; the thing, that the Apostle is about to prove, is, that all Men were dead, and the medium to prove it is, that one died for all, so that if it is clear, that all Men were dead by the fall of the first *Adam*, it must be clear, that Life was given to all by the Death of the second *Adam*, for if Christ died for none but the Elect, then the Elect only were dead, for the Word *all* must signifie as many in the minor, as it doth in the major, or else the Apostle's reasoning would be fallacious, and so *Rom.* 11. 32. God hath concluded all in unbelief, that he may have Mercy upon all; now if this *all* belongs to none but the Elect, then none but the Elect were concluded in unbelief; but it is All without exception, that were first or last concluded in unbelief, therefore the Mercies were meant to All without exception, and are to All.

Objection.

Where it is said, that Christ died for the whole World, by the World may be understood the Elect, dispersed up and down the World.

Answer.

If by the World we must needs understand the Elect only, then will the parallel, between *Moses* lifting up the Serpent in the Wilderness, and likewise *Christ's* being lifted upon the Cross, run very close, for *Moses* did not lift up the Serpent, with an intent that none should look upon it, and receive healing by it, save a small parcel, but that whosoever was stung might look upon it, and should receive healing thereby, *Num. 21. 8.* Now you will hold that all without exception are stung with Sin, will you not?

Objection.

Yes, I do.

Answer.

Very well, then unless *Christ* be lifted up with an intent that every Man should be healed and saved by him, he could not be said to be lifted up, for the Salvation and benefit of all those that were stung with Sin; as *Moses* lifted up the Serpent in the Wilderness, for the benefit of all that were stung with the fiery Serpent; thus you may see that by the World must be meant

meant the whole lump of Mankind, and those that do take it otherwise, eclipses the Mercy, Love, and goodness of God to all his Creatures.

The Apostles scope is to shew, that as Death came in by one publick Person, so Life and Salvation came in by another publick Person, and that the Lord Jesus will infallibly justifie and save us all, for whom he undertook, and Died as their Head and Representative.

But some will not own, that the Grace of Christ did profit Mankind as much as the sin of *Adam* damnified; no, they make Christ less then *Adam*, and that *Adam*, did more to the damning of the Souls and bodies of all his Posterity, than Christ did for the saving of them, if so, what will become of *Pauls* glorying in the Grace of God by Christ, as much more abounding? *Rom. 5.*

15. for if through the offence of one, many be dead, much more the Grace of God, and the gift by Grace, which is by one man Jesus Christ hath abounded unto many; but now, if many more Millions of Men, are dead through the offence of *Adam*, than are

made

made alive by the Grace of God in Christ, where is the much more?

Now some run upon a fundamental mistake, about personal and absolute Election, and Reprobation; they make *Adam's* sin the foundation of Building their fearful opinion upon; that Men suffer eternal Damnation for *Adams* sin, this is a most sad Doctrine, that God should lay Men under a necessity of being born under the guilt of that sin, which was out of their Power to help or withstand; for Men can no more help *Adams* sin, than they could help being Born, and yet for that cast away the greatest part of Mankind for ever; we have a Scripture promise to the contrary in the 145 *Psalms*. v. 8. 9. the Lord is gracious, and Merciful, slow to anger and of great Mercy; the Lord is good to all, and his Mercys are over all his Works.

It cannot be proved, that, that death which was threatned unto *Adam*, if he disobeyed God, was Damnation to Hell here or not? or whether he had not immediately gone to the dust from whence he was taken; it is no better than sinful curiosity, to be confident in such unrevealed matters;

to

it is the safest way to be sober, and go no farther than the Scripture guides us, and where the Holy Ghost hath not a pen to Write, let us not have a Tongue to Speak, God hath revealed enough to make us wise to Salvation; yet this I say, whatsoever state *Adam* was in, there was all Mankind with him; there was a time, if Eternity may be so called, when all Men considered as in God, where nothing but God himself, according to that *Maxime*, whatsoever is in God is God: all Men had a being in God, before they had a being in *Adam*, *Luke 3. v. 38.* Where *Adam* is called the Son of God.

Secondly, There was a time, when *Adam*, and so all Men in him, was Righteous and Holy, as during his state of pure Innocencie, in which state all Men must needs partake of the same Holiness and integrity with him *Gen. 12. 15. 22.*

Thirdly, There was a time when *Adam* with *Eve* his wife, being beguiled by Satan free from all inward or outward necessity, sinned against God; by which transgression they became liable to Eternal death, and so his Judgement, Will, and Affections, came

to be corrupted, in which state all Mankind stood ; and so Original sin is come upon all and death by sin, yea upon those that have not sinned after the Similitude of *Adam's* Transgression *Rom. 5. 12.*

Fourthly, There was a time, when God who is rich in Mercy, of his free Grace. *Isa. 43. 25. Jer. 31. 3. Hos. 14. 4. Rom. 5. 8, 9. Joh. 4. 10.* did enter into a Covenant of Grace, with *Adam* and all Mankind in him in the promised seed. *Gen. 3. 15.* in which he took all Men to Grace and Favour ; for surely we were as much in *Adam* when he was restored, as when he fell ; and as much partakers of his Mercy from God, as we were of his sin, and I suppose you will not say, but God pardoned the sin of *Adam* upon the account of Christ, and if he pardoned him, who freely acted it, in his own Person do you think he will send others to Hell for it? God forbid.

Objection.

How then must Justice be satisfied.

Answer.

The Scripture declares to us, that it was by Christ.

He

He Poor was made, that he our debts might Pay,
 He Base became, to take out shame away.
 He Entred Bond, our freedom to procure;
 He Dangers tryed, our safties to assure.
 He Scorned was, our Honour to advance;
 He Seem'd a Fool, to help our Ignorance.
 He Sin was made, our Errors to conceal,
 He Wounded was, that he our Minds might heal.
 He Thirsted, that our Thirst might have an end,
 He Wept, that Joy our Sorrow might attend;
 He lost his Blood, that we our Blood might save,
 He died that we, Eternal Life might have.

Here is the Lamb of God, that hath taken away the damning guilt of Adam's sin, and gave himself a ransom for all Men, and tasted Death for every Man. 1 Tim. 2. 6. Heb. 12. 9.

Objection

But all Men have not the Gospel Preach'd to them, nor the same light and means, to know the Lord; and surely if Christ died for all Men, for the whole World; he would have sent amongst them, the word of Life, and removed out of the way all things, which he knew. would have hinder'd their Salvation; therefore it cannot be thought but all those Nations which the Gospel is not sent to; are left by the Lord

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in the fall, and reserved for eternal punishment.

Answer.

VIII As it was in *Paul's* time, so it is now, the *Jews* prided themselves against the *Gentiles*, as being the only Elect People, and the *Gentiles*, but Reprobates, and cast away, and so do too many at this Day by the Nations, which have not the Gospel light : and many of our Nation, as I have heard too often, to my great grief, even Damn them by whole-sale ; looking upon them little better then Devils. what though the Lord, according to his manifold Wisdom, pleased to vouchsafe a greater sufficiency of means to know the Lord, according to his manifold Wisdom, and to know what God hath done for them, and by the Gospel reveals those Things ; which other-ways, in an ordinary way, could be known to one Nation, or Age, and Generation of Men, more than another ; yet knowing, and by daily experience finding God to be Infinite in Goodness and Mercy : Neither you, nor I, can but believe, that he hath effectually provided for their Salvation, as well as ours, though the ordinary means

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is wanting, as at this Day, in many Parts of the World; for though Faith is not begot in them by Preaching and Hearing as with us, at this Day, God hath many ways to instruct and communicate his Will to Man, *Job. 33.* yea, to reveal Christ in such a manner and way, as may be available: for Jesus Christ, who took Man's Nature upon him, and who hath taken away their original Guilt, and who hath enlightened every Man that cometh into the World, may by the operation of his Spirit, how, and when he pleaseth help them to improve their single Talent of Reason, and the light set up in their Conscience, which may so perfect, what is wanting of their ordinary means, that many thousands, according to our Saviours Words, shall come from the East, and the West, and shall sit down with *Abraham, Isaac, and Jacob*, in the Kingdom of Heaven, where the Children of the Visible Kingdom or Church, who judge themselves the sole Inheritors of it, and all the rest but cast-aways, are the same Persons, if you look in *Psa. 87.* you may see that

that

that had their Natural Birth in *Rahab*,
Tyrus, *Ethiopia*, *Palestina*, *Babylon* shall be
counted as Born in the spiritual Sion, or
Church of God, and though the Lord in
his Wisdom and Mercy, is pleased to
vouchsafe a greater measure of Grace,
light and knowledge, and Salvation into
us, than to them, yet hath not God left
himself without witness; all the common
providence of God, being to direct Men
to seek the Lord, *Rom*, 2. 14. 15. we Read
that the *Gentiles*, which have not the Law,
do by Nature the Things contained in the
Law, and that Law, that was given in two
Tables of Stone, was that, which was
purely moral, and imprinted in their
Hearts, namely that God is to be Worshipped,
that Parents should be Honoured, and
in a word, to do all, as they would be done
to; these were Duties in the very book of
Nature, though they have not the evangel-
ical Law in the Preaching of the Gospel,
as we have become a Law to themselves,
by observing the dictates of that Light,
living up to a true informed Conscience,
and to that Law, that warreth against the
rebellious Lusts in their Members, have

gradually so prevailed with them, as to bring them to a good measure of conformity to the will of God, and have quite outdone many Christians in their practices.

Objections.

All infants are under a sentence of Condemnation and eternal Damnation by the Power of original Sin, only such Infants as are Elected, and have the principle of Grace infused in them, shall be Saved, and so all cannot be Saved.

Answer.

All Infants through the Grace of God in our Lord Jesus Christ, are discharged from the condemning Power of Original Sin, and they having no actual Sin, it is not the Infirmity of their Nature, shall Damn any: neither can it, I hope, enter into the Heart of a Christian, to believe that God should Create any Infants, on purpose to Damn them, and though it be, that Original Sin is come upon Infants, and death by Sin, yet this is all true, that Original Sin was not committed against the Covenant of Grace; and seeing that ye cannot prove that any Infant hath Sinned against the Covenant of Grace, they cannot come into

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Condemnation of Hell-fire torments; and what is become of that gracious Speech, of Almighty God, in *Psa.* 145. his tender Mercies are over all his Works; surely Damned Infants, have no share in his Mercies, no not so much as a Toad, by a thousand degrees; and thus by your Doctrine you Preach many millions of poor harmless Souls to Hell: or by your Arguments would argue them thither, which is not well done, for you have no grounds for it in Scripture, but to the contrary. *Rom.* 5. 14. for Infants, by the Presentments of the Satisfaction of Christ, are and shall be Saved, for the free Gift cometh upon all, *v.* 18. There might be several Sheets of Paper written to the Vindication of this Point; but I hope this is enough to satisfy any charitable Christian. *John* 3. 17. God sent not his Son, into the World, to condemn the World, but that the World through him, might be Saved, in which words the end of his coming is set down, not to condemn the World, but that the World through him might be Saved, and therefore very fully, the like

Speech we have in *John* 12. 47, I came not to judge the World, but to Save the World, this negation joyned with the affirmation, shews that the Salvation of all Men, was the only end of Christ's coming, the end exclusively, no other end was properly intended by it, but this, the Son of Man came to Seek and Save that which was lost, *Luke* 19. 10. therefore he came to Save every Man, for every Man was lost, *Acts* 3. 26. first unto you hath God raised up his Son Jesus, and him he hath sent to Bless you, in turning every one of you from your Iniquities.

Notwithstanding the Almighty Lord God, of his great goodness and infinite Mercy, was pleased to Save our Souls, by the Merits of Jesus Christ, his only Son, and our Lord; we must consider, that we were not Redeemed to Sin, but from Sin; for we read in the Holy Scriptures, that the Lord was always displeased with Sin, it was Sin that set our first Parents, and Almighty God at variance, by their Disobedience, in not doing their Duty, in keeping of his Commands, so they lost their Possession

tion of that blessed Paradise, and died
natural Death, by reason of their Trans-
gressions.

It was Sin that set God Almighty, and
the old World at variance, so they were
condemned all, but *Noah* and his Family.

And we Read it was Sin, that set God
Almighty, and his own peculiar People at
variance in *Moses* his Days, and in the Time
of the Law, they suffered severely for it,
you may Read at large, if you please to
open the *Bible* in your Hands: it is Sin
that set Almighty God and us Christians
at variance, in these our Gospel Days, and
occasioned these unhappy differences in
points of Religion, which is a very dis-
tressing misfortune.

You may Read in the *1 Sam.* 3. 13. for I
have told him, that I will judge his House
forever, for the iniquity that he knows,
because his Sons made themselves Vile, and
he restrained them not; Read in the
1 Ch. of the first of *Sam.* beginning at the
10. and so on, where you will Read of
the wickedness of old *Elies* Sons, and in
4 Ch. you will find, how *Ely* and his

Sons were cut off, for the neglect of their Duty, and the Ark was taken.

Let your Light so Shine before Men that they may see your good works, and glorifie your Father which is in Heaven, *Mat. 5. 16.* this in the first sence, may be taken as spoken to Ministers, that they should give good Exhortations, and good examples in their Lives and Practices, in doing Charity, in relieving the Poor and necessitated.

Secondly, To the hearers, that they Love one another, and shew Charity to the Poor and necessitated, according to their abilities: If you read in the *1 Sam. 2. 3, 4.* there you will find, what became of old *Ely* and his Sons, for want of doing their duties in their Priests Office; there you will find their miserable destruction, and the Ark of God taken away from them, and they that came were destroyed in the Battle.

Ministers, you that have neglected your duties as they did, Lament with melting Hearts; least the wrath of God, and vengeance overtake you as it did them, and your hearers be destroyed with you, and this good

good Gospel Light put out, which is as precious to us as the Ark was to them.

And you Hearers, if you have neglected your duties towards God, or towards your Neighbours, and have not followed the Commands in Scripture, which is called the Golden Rule, for to do to all Men, as ye would they should do to you, and to Love God, with all your Hearts, with all your Mind, with all your Strength; remember there is another Text of Scripture, that saith this, what measure ye meet, it shall be measured to you again; break off your Sins, and lament with bleeding Hearts, before the wrath of God and vengeance overtakes you.

Now Parents, do not you do to your Children, as *Ely* did to his Sons, saying, I heard a bad Report of you; but if your Sons or Daughters be not Dutiful to you, let not only telling them be sufficient, but restrain them, by moderate Correction, for fear the wrath of God and Vengeance, overtake you, as it did him.

Now Children, be you not Undutiful to your Parents, lest the wrath of God, and Vengeance overtake you, as it did *Ely's* Sons.

Now

Now hear are sweet Promises, to the invitation of you dear Christians, for to do the best of your endeavours. *1 Cor. 2. 9.* The Eye never saw, the Ear never heard, neither can it enter into the Heart of Man, to conceive what there is laid up for those that love God, and those that continue in lauding almighty God with Thanks and Praise, for their Redemption, by our Saviour Jesus Christ, shall have a Crown of Glory set on their Heads, not a Crown like one of these Princes here on Earth, which will melt away, and come to nothing, but it is a Crown of Life, which remains for ever, *Rev. 2. 10.* saith *Paul*, that eminent Apostle, having a sight of these excellent things, which were laid up for us, desired to know nothing but Christ Jesus, and him Crucified, *1 Cor. 2. 2.* *Gal. 6. 14.* God forbid that I should Glory, save in the Cross of our Lord Jesus Christ.

They that make conscience of keeping the Sabbath, truly are not far from being True Christians; therefore let all of us, beg of Almighty God, that he will be pleased to give us Grace, that we may keep the Sabbath, according to his Commands, and not that resting from our Labours, and taking rest as the Cattel do, will be sufficient, but we must do our Duties, in his Service, to the best of our power.

For there is no master upon Earth can reward or pay his Servants, as he will reward and

and pay us, if we do our Duties, and serve him as we ought to do, therefore let us rise early that Day, and call our Family up, Servants, if there be any, and set them to do those business, that cannot be avoided, as are called the works of Mercy, the Feeding and looking after our Cattel, that they may be ready to go to their Service, and to do their Duty, which belongs to God in the publick Worship only, will be sufficient, - but we must keep the Sabbath, truly all the Day long, in Praying and Reading the word of God.

We must do our Duties, as they are our reasonable service, although God was pleased to enter into a Covenant with his own People, and said, I will put my Spirit within you, and ye shall be my People, and I will be your God, but thus saith the Lord God, I will yet for this be inquired of, by the House of *Israel*, *Eze.* 36. 7. 28. 37. Although we cannot merit Heaven, by what we can do, yet we must wait with humble submission, and do the best of our endeavours through God's grace.

For there are many mansions in Heaven, our Saviour Christ, told his Disciples, and St. Paul telleth us, there are differences in Glory, as one Star differeth from another Star in Glory, and they that do their Duties the best, when our Saviour comes to Judge the World, and reward every one according to his Works, then he will place them according to his good pleasure, in the best degrees of Glory. For

For the Law was given by *Moses*; but Grace and Truth came by *Jesus Christ*, *Joh. 1. 17.* and we find that *Christ* was the end of the Law to every one that believeth, mentioned in *Rom.* now from this it is allow'd that the threatning was against the Law, and none kept the Law: therefore all were guilty as concerning the Law, and all the threatning, which we read of, is against the Law and our sins; our Saviour *Christ* satisfied his Fathers Justice, which otherwise would have been inflicted upon us; so it is a Truth, that no man upon the Earth can save himself, nor no man that ever was or shall be; for our Saviour hath satisfied for the breach of the Law, and for our transgressions; and hath and will make good all the promises. *Rom. 3. 10. 11. 12.* As it is written, there is none righteous, no, not one; there is none that understandeth, there is none that seeketh God, they are all gone out of the way, they have been altogether unprofitable, there is none that doth good, no not one; therefore by Grace we are saved through Faith and not of our selves, for it is the gift of God and the free gift came upon all. *Rom. 5. 18.* It is allowed, by the divines of all sides, that when we have done the best we can, we are unprofitable Servants, and cannot save our selves; but we must close with our blessed *Jesus Christ*, for our Salvation, notwithstanding we are to do our duties, by the Grace of God, as much as in us lieth, although we cannot merit by them, nor what

what we do, we must do them as our reasonable Service, and do them with as much Zeal towards the Glory of the Lord, as in us lieth, that is, in returning thanks for all these good things and great Mercies we enjoy, and the inestimable Love of God, for our Redemption, by our Lord Jesus Christ.

Note, There are two sides I think sadly mistaken about their Doctrine, the one is the *Papish* the other are those that hold some few particular Persons to be saved, and Damn the Rest by wholesale.

The *Papist* make a huge bussel to Pray them out of *Purgatory*, and the other make as bigg a bussel to put them in, because they hold reprobation beyond its proper sense, which neither of them know any thing of what they are about, because the Scripture makes no mention of *Purgatory*; but the contrary, for the wise man saith, *Eccl. 12. 7.* then shall the dust return to the Earth as it was; and the Spirit shall return unto God which gave it. The *Papist* make mention of another part of Hell, which they call *Lymbo*, and they say, our Saviour Christ descended thither, to free the Holy Fathers which were there, and they say, there is another part which is indeed Hell; and some hold it is the grave; and some hold it is a bad conscience, and it is said in *Deut. 32. 24.* that they should burn with hunger, and consume with Heat, and bitter destruction: and *Jonah* when he was in the Fishes be-

ly said, out of the Body of Hell cried I and the Lord heard me. Some hold it is a figurative Speech threatned against uncharitableness. Let us be Charitable to the Poor to the best of our abilities, and look up to Jesus Christ with a full trust of his Merits, with repenting Hearts, and shun all manner of sin, as much as possibly we can; and I trust in God, we shall all of us be delivered from it, through the good Grace of God.

There is a Comparison, concerning *Moses* lifting up the serpent in the Wilderness, and our Saviours being lifted up, all those that were stung with the fiery serpent, were to look up to the serpent that was upon the Pole, and they should be healed: And we all of us are stung with sin, and we must look up to Jesus Christ and we shall be healed and saved.

Now whatever difficulties happen to us in points of Religion, being there is so many Opinions, and so many sorts of them, in what Straights, or dangers soever we are in, let us Pray to God, that he will give us Grace, to put our whole trust in him, and look up to Jesus Christ his only Son, for our salvation, and be delivered off from our sins, with repenting Hearts and Love one another, and shew Charity to the necessitated; or else whatever we do, will signify nothing. Read, 1 *Cor.* 13. And if the Lord enable us, and we do but so, we need not fear anything; no, not Satan, nor Hell, nor Wicked men, for they cannot go beyond Gods Limits.

APPENDIX.

THE intent of the foregoing small Piece, is not to encourage Men to Sin, by making too bold with God, in hopes, or rash presumption, that he will bestow his Grace upon all, at all times and places, except they study and endeavour to be the true children of God and Grace. For I know that we were not redeemed from Sin, but from Sin, as aforesaid according to St. Paul, Rom. 6. What shall we say then, shall we continue in Sin, that Grace may abound? God forbid. Joseph, the Servant of God knew God was just and merciful, but would not impose on his gracious God. He's not say I will Sin, God is merciful, he will forgive me; on the contrary; how can I do this great wickedness, and Sin against God, Gen. 32. 3. In imitation of whom, when we are brought to inquiry, let us say; how can we do any such thing, Sin against such Light and Love, and such amazing Grace; as I would have none presume too much in hopes of obtaining that free Grace, neither would I have great Sinners despair, as *Mary Magdalen* is almost in plain terms, proclaimed Christ himself, to have received more than St. Peter in the Parable of the two Debtors. Luke 7. 41, 42, 43, 44, 45, 46, 47. For the Sins that were forgiven to her, were greater then St. Peter's, so did she Love more, even before the Remission of her Sins, as publicly pronounced, as appears by the many zealous Actions, which she exercised in serving the Lord, transcending the Duties of even Peter himself, by Christ's own Testimony in the place above cited.

From this one Instance of *Mary Magdalen*, (to omit all others) it is apparent that the Love of God, which includes all Grace, may be found in those that are deemed to be the vilest Sinners, and that, before the world may be sensible of their Repentance; for at every time, that our Saviour declared her a Saint, others did see her for a Sinner, it may be infered along with other things, in the question, v. 49 said. Who is this that forgiveth sins also? I would have no Man to hold or maintain Reprobation beyond Propriety. That God absolutely Reprobated any before he made them, or from, or before the Foundation of the World, is left the greatest part of Mankind in the fall of Adam made them, on purpose to damn them. The holding any of such points, I suppose to be pernicious, and to stand opposite the Goodness, and Mercy, and Love of God towards his poor

Creatures

Appendix.

Creatures. For how can any Man allow that our Great God is all Goodness, all Mercy, and all Love, and in the mean time charge him with such Decrees, Ordinances, and Actions, as no Creature would imagine to have the least consistence with the meanest degree of the said Attributes in any Man on Earth. What would the World think of an Earthly King who would command his Son to fight against his Enemies on pain of death, and at the same time, tie up his Arms, lock him in, and leave him no Power to move to one side or other; and after a while dismember and Behead him, because he observed not his Commands. Would we not cry out with one voice, O Inhuman, Bloody, and Merciless Tyrant! sure we would.

Are we not all the great God's Children, the work of his Hands, after his own Image, being so. Is it to be dreamt that he has obliged us under Pain of Eternal Damnation to fight against the Devil, the World and the Flesh, and at the same time, nay, from eternity before had so decreed our ends as well

as means, that we could neither shun one or other, in this or that World to come. From having such a thought of my God, O God of Mercy deliver me. No more but one word out of St. Paul's Epistle to the Rom. 15. 13. 14.

Now the God of hope fill you with all joy, and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, and I myself also am perswaded of you Brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. And I wish we might follow the Religion, which St. James describes, Jam. 1. 27. Pure Religion, and undefiled before God, and the Father is this. To visit the Fatherless and Widdows in their affliction; and to keep himself unspotted from the World. For whereas the Text speaks it, and Jesus our Lord, of whom is our Religion, telleth the Primary End of his coming unto the World the visiting of the Poor and Sick, as this place sheweth; and the Prophet in plain words. Now for the oppression of the needy, and sighs of the Poor. I will arise saith the Lord and set at liberty him whom the wicked hath snared Psalm. 12. 5.

If this small Treatise were rightly understood, it would leave no room for Despair or Presumption, and it would beat down Self-conceit, through God's blessing would be a means to reconcile our unkind Differences, in Points of Religion.

F I N I S,